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SECOND  
REPORT  
AND  
ADDRESS  
OF THE  
*Philanthropic Society.*

INSTITUTED IN LONDON, SEPTEMBER 1788,

FOR THE  
PREVENTION OF CRIMES.

CONTAINING  
REMARKS UPON EDUCATION,  
AND SOME ACCOUNT OF THE METHODS  
ADOPTED IN THE REFORM FOR CULTIVA-  
TING VIRTUOUS DISPOSITIONS AND HABITS  
IN THE WARDS OF THE SOCIETY.

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THE SECOND EDITION.

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L O N D O N:

Printed by COUCHMAN and FRY;  
And Sold by T. BECKET, J. JOHNSON, T. HOOKHAM,  
B. WHITE and SON, and J. DEBRETT.

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[ *Price One Shilling.* ]





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## P R E F A C E.

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**I**T was originally stated that these publications, called Reports, were not intended to be confined to the mere narration of facts. It seemed necessary to employ reasoning in support of measures which, as being new, might be subjected to doubt and require defence.—It was also a principal part of their design to make such occasional and renewed appeals to the heart as circumstances should from time to time present, and as would be likely to engage continually fresh supporters of a plan which has a common

and universal claim upon all men. The title of this Second Report has been altered, to adapt itself more to these intentions, and obviate objections to which it might otherwise be thought liable.

This Second Report treats of a part of the plan which will be considered as of great importance in itself, and of still greater, as it may tend to produce beneficial effects in the community at large, by introducing a general mode of education, which may, in a great measure, correct that degeneracy of manners so much complained of, as having an universal spread.

Were the whole extent of the plan of this society to have been made public at once, it might justly be feared that it would have been considered as an obtrusion

sion of a new utopian vision on the world—as a scheme which, if it could be read with any degree of amusement, was yet wholly undeserving the actual support of sensible men.

It was therefore brought forward with a cautious respect to the opinions that the actual state of the world has generally diffused. It proposed but little that was new, and that little was previously sanctioned by facts. Children of vagrants and of criminals were already obtained, and under the care of the infant society, before the plan was announced to the public at large. It was, then, a plan for extending what was begun, not for doing what was yet only in design. A similar line of conduct will continue to be observed, to avoid appearing to deal in mere speculation. Nothing will be brought



brought forward but what can be substantiated by leading facts, or by acknowledged principles, in such a manner, as to claim the most serious attention of the best informed men. It is upon the actual effects which the early and imperfect commencement of the school of morals has had on the children, that a description of this part of the plan is now ventured to be given: and facts no less decisive, will justify declaring another important intention, which can only at present be barely named.

It was one of the original features of this plan to model an establishment that should in its mature stage support itself, and ultimately be productive of a surplus or a revenue which should serve for a perpetual means of support and labour to the destitute and deserted poor.

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The facts on which this declaration to the public is rested, are briefly stated in the following Report.—The proficiency already made in several mechanic and useful arts ; together with the *principle*, that labour is the genuine source of wealth.

The various publications of the plan of the Society have been productive of many testimonies of approbation, and it is hoped of much good. Among others, the following extract of a letter will be received with peculiar pleasure. The First Report announced the commencement of a similar institution in Wales, and this shews Scotland disposed to follow the example, in consequence of the accounts and representations the former Report contained.

The letter is from a Clergyman in Edinburgh, who it is hoped will pardon the  
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freedom taken with a communication so much to his honour, and so likely to be productive of general good.

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*Edinburgh, Sept. 19, 1789.*

“ SIR,

“ THE First Report of the excellent and unexceptionable Society (and of which your name stands as a distinguished promoter) having reached me, I have the honour of writing to you on the important subject; persuaded, though a stranger, you will have the goodness to attend to me.

“ Though born, educated, and *preferred* in England, I have been resident in Edinburgh nearly eight years, and on that account may be supposed to be a competent judge of the manners of this crowded city. But when I have added that no man can boast, from an unmerited partiality indeed, of a more general and respectable acquaintance, and that my life has not been an indolent one, among the constant and complicated miseries of the very poor in their own cabins, and the very wicked in prison, I flatter myself you will give me  
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rather more credit, both for knowledge and zeal, in the judgment I have deliberately formed of the people and scenes around me.

“ The result of my observations and experience is, that there cannot scarcely exist a community where there is more increasing profligacy of that polluted kind your Society sets itself to stem than in this city: possibly you are not to be told that there are no manufactories in Edinburgh: its trade is chiefly supported by the courts of law, and the university—it may easily therefore be conceived that in so populous and crowded a town there must be many who can scarcely get work, and many also not disposed to seek it. The latter remark is too well established upon melancholy fact. The streets swarm with boys from about seven to fifteen years of age, who carry each a small box at his back to shew he is no *beggar*, and by easy steps acquires the dexterity of a *thief*. Examples of these young creatures being often imprisoned and publicly whipped, are become quite common; and what is equally sad and notorious, many of them are arrived at so daring a pitch, as to despise or defy both the one and the other. The consequence is, that the present Magi-

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strates of the city, who are eminently active and steady, have lately been forced to request the presiding Judge of the Justiciary or Criminal Court, to have some of these ill-fated boys put upon their trial for life.

“ Under this pressure of ruinous profligacy, your excellent Society proposes a remedy, and sets the great and good example to this country; and should she avail herself of the new light your Society has struck out for the advancement of national credit and prosperity, no doubt you will rejoice in it as virtually done to yourselves.

“ With this comfortable persuasion, and with no less humility than zeal, I have taken upon me to single out a Nobleman of great wealth, influence, and spirit, to be President, and if he accepts of the charitable high office, there are other gentlemen of the first character, who I think would co-operate.

“ My principal view therefore in having the honour of addressing you, Sir, is, by respectfully proposing a question or two to be prepared, should a meeting be effected. Many very useful plans have gone back for want of  
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*leisure*, no less than perseverance, in the conductors. In page 60, of your first Report, it is said that "the friends of the institution" visit the places: Pray who are these friends? The Committee alone, or assisted by some of the subscribers? Often have I seen such extremes of wretchedness as are feelingly drawn in the latter part of the same page, and I conceive it must be a master-point in this work to gain the help of such managers as will submit to be present at such miserable sights.

"Another question occurs, that is,—As the objects cannot be *few*, though their adoption must be so, and their claims to relief *equal*, in what manner is the preference given?—In other respects, the ——— pamphlet I have now lying before me, is so full, rational, and forcible in its directions, that there can be no need of troubling you further; perhaps you may think the rest might have been spared you; if so, I shall be heartily grieved, and beg you will accept of this letter as a sincere though feeble wish, to applaud your Christian institution from my soul, and of my unfeigned prayers to our God for his blessing on the good work.



“ I have the honour to be with that reverence which the friends of the poor and of their country are ever entitled to,

“ SIR,

“ Your most obedient,

“ Humble Servant,

“ ALEX. CLEEVE.”

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It is a singular fact that this institution has constantly accomplished more than it proposed, notwithstanding a pretty general apprehension that it would fall short of what its original plans contained.

Thus it was at first thought expedient to propose to take children at a very early age only out of places of infamous resort, least those of riper years should be feared to be past the power of good instruction

to reclaim. Experiments however were made in private before they were announced, and their success has called for the important alteration in the plan of taking for the present (while the numbers must be limited) only those who are at an age to begin the more serious mischiefs, if left to their own courses. A greater number of such children can be admitted, because their labour will sooner exonerate the fund from supporting them. And by this alteration all the benefits of the institution will begin to be felt several years sooner than they could otherwise have been. Instead of being a patriotic plan for posterity, it is become a measure of immediate policy for ourselves. No man can now say whose life or property, whether his own, his childrens, his relations, his friends, may not depend on the future admission or non-admission of particular characters

characters into the REFORM, which admission or non-admission, as it must be regulated by the state of the fund, may also depend, in some degree, on his individual contribution, and the effect of his example on his neighbours and friends. There is an highway robber who had already proceeded to exercise personal violence in his desperate pursuit, and who is now metamorphosed into a diligent apprentice to the craft of shoe-making.

P. S. Printed Lists of Subscribers, with a short account of the Institution, are distributed gratis in the Capital, and throughout Great-Britain, and are to be had at the Bankers and Receivers Houses, and at the Paul's Coffee-House, St. Paul's Church-Yard.



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## SECOND REPORT, &c.

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**I**N the FIRST REPORT of this SOCIETY, it was mentioned that a school of practical morality formed a very essential part of its plan; but that time and circumstances had not then permitted it to be carried into effect. The limits of that publication did not admit any further particulars to be given of the design, and its great importance entitles it to especial notice in a work by itself; it is therefore taken for the principal subject of the Second Report.

Indeed, very little progress has yet been made in the establishment of the school of morals; but its basis, principle, and outline, may be delineated with advantage; both with a view to a diffusion of the same principles in  
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the general system of education, and with the hope of having improvements suggested for our own practice, when a scheme as a basis has once been drawn.

The operation of the Plan of this Society is of great extent in various points of view, which ought to be considered distinctly. At present, it is regarded only as a moral institution, calculated to produce a very general influence upon all orders of society.

Speculative plans are commonly found to end in mere speculation. Whether they be condemned or approved, imports but little, as they seldom advance beyond ideal existence.

There is so much difference between design and execution, that although many employ themselves in the former, few will undertake the latter. The projector of a scheme thinks he has done enough in pointing out the path of improvement. It is for others to profit by his invention, and travel in the road he has discovered.

It happens very commonly that speculative men are indolent, and, from the habit of thinking



ing much, are not disposed for active life and labours. On the other hand, men of business commonly choose to follow the beaten track, which has been long tried, and the advantages and disadvantages of which are known. The projector cannot impart to the world the confidence in his schemes which he feels in himself. Execution is attended with cost and trouble; and, if unsuccessful, with loss and damage. He, therefore, who would put his fortune to the hazard in a plan, has a thousand fears, of which the mere projector is ignorant. The schemer can fashion his project to his will, as the warmth of his fancy hurries him on. He sees no difficulties, or he creates imaginary powers to subdue them. Experimentalists and men of business know this disposition in projectors, and are cautious of trusting to their schemes. They know, that in every new undertaking there will arise difficulties, which a man who merely contemplates it, without any design of engaging in it himself, will either wholly disregard, or estimate too lightly.

From these and other causes it happens that the business of the world goes on so much in its old course, notwithstanding the evils and inconveniencies continually experienced, and

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the remedies so often pointed out; because these remedies are in general abstract proposals only, liable to doubts and objections; and of uncertain operation. The world is not drawn out of its ordinary course by the fancies of merely speculative and visionary men, who are, in general, as unfit to direct its concerns as one who knows the theory, only, of navigation, would be to command a vessel in a storm.

Hence it is necessary that those who in the spirit of philanthropy, would benefit mankind, by improving the condition of civil society and human life; those who would engage a busy world to alter the customs, laws, and habits, which have been founded in error, and are productive of evil; or to adopt new practices, heretofore unknown, must, by experiment and example, call that attention, and engage that confidence, which theory and precept alone will seldom do.

The studies of those who propose to embark seriously in the execution of their plan, and commit their time and reputation on its event, will be differently conducted from the reveries of a man whose only object is to write a book,  
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and add his name to the catalogue of authors who have invented or retailed a theory.

It will appear that the plan of this institution has been the result of much study; that it pursues a remote end, which many sanguine friends of virtue would have thought unattainable, by difficult means, that demanded no small degree of fortitude to encounter, and through intricate paths which will require no less perseverance to trace.

It will appear that it meditates a general reform in favour of Religion and Virtue, and that it makes the most eminently wicked the channels and the instruments of promoting so desirable a change. It will also be seen, that this was not a speculative project, intended to be thrown into the mass of opinions which issue continually from the press, in crude and ideal reforms——

*“ Like bubbles on the sea of fancy born,  
“ That rise, and break, and to that sea  
return.”*

But that it was from its origin designed for execution; and it was therefore formed with



caution and deliberation, every circumspection being used, that no false premises might lead to erroneous conclusions, and that no unforeseen difficulties might arise, in the moment of expected success, to destroy the hopes of so much time and labour. Human nature was studied, not as it is found in books, but as it is in fact. It was considered, that to effect any purpose, efficient powers were wanted; and to provide those powers, and direct them to their end, was the business of execution, as distinct from an abstract and speculative plan.

To accomplish a general reform, some potent influence was wanted, that should pervade, with effect, the entire mass of the community. Education was judged to be the only instrument capable of such extensive powers; but how should new and untried modes be introduced to seminaries of education? Would proposals and plans serve? Different opinions, different theories, counteracting each other, and all unsupported by experience, would have little effect in changing the practice of teachers, the old attached to their habits, the young confident in their own schemes. Example alone could serve; and that example must be magnificent, striking, commanding: it must attract  
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the eye of the nation; and it must, by its actual and decided success, leave no place for doubt, nor any excuse for neglect.

No example that could take place in a private academy could be effectual. In such an one, any material deviation from custom would ill be borne, and would meet with too many obstacles from parents, from the youth, and from rivals, to give hopes of success. Neither could any experiment, made in so private a manner, have weight enough to bear down the mass of national prejudice, and introduce any material change in the general system.

An example could not be made, unless subjects for it could be procured. It has appeared that the youth who are educated at colleges and academies, cannot serve for such an example. The poor who come under parochial jurisdiction, lie under a predicament somewhat similar. Parish officers have their own modes of proceeding, directed indeed, in great measure, by law, and so confirmed by authority and by habit, that no hopes can be entertained of any interference being allowed, or any change of consequence introduced.

But a description of people presented itself, opportunely for the design, and precisely such as it required.

The subjects of this attempt should be at the entire management of those who were about to make the experiment. There should be no interruption from custom, from prejudice, or from law. The experiment, to be successful, should be free. The children, therefore, of a class who are, as was said in the First Report, extra legal, extra civil, extra social, which were deserted and outcasts of society, were found admirably adapted to the purpose of an experiment to frame a new model for a plan of education: for as they were not under parochial jurisdiction, they were not to be bound by its laws and customs; as they were to be separated from parents who had no means of supporting them but dishonest ones, parental authority could not impede the operation of the intended plan; as the first lessons taught the children would be forgetfulness, and disuse of all they had hitherto learned and practised, their own habits and errors thus early and successfully combated, would give very little obstruction to the design. They were as a blank, ready to receive



receive any impressions or forms which were designed for it.

It appeared evident, therefore, that the vagrant, the criminal, the outcast and deserted poor, were the only subjects that could be employed for the grand experiment which was designed to ascertain and fix the principles of a general reform; and to an experimentalist on mind such an opportunity was beyond all price.

Of all countries in the world, this was the most favourable to the undertaking; because the habits which prevail in it, of supporting charities by the voluntary contributions of individuals afforded a prospect of a fund, such as was alone likely to be employed with effect; a fund not subjected to restrictions that would be ruinous to its design.

Charities, in those countries where governments are their support, are commonly directed by permanent laws, which the immediate agents and servants cannot change, as their experience and as circumstances require.

In the present attempt, no permanent preliminary laws could possibly be laid down: the  
whole



whole was new. Experiments and inventions are directed to the improvement of knowledge ; they cannot therefore be governed by any laws which the more imperfect knowledge can dictate.

They are a sort of unnavigated sea, in which the mariner can have no chart to guide him, but must trust for resources from the vigour of his mind, and the fertility of his invention.

Considered as a Charity, alone, numerous as were the present foundations of such a nature, this bids fair for the most eminent success. It was evidently the highest charity, as directed to the most unprotected distress. No one could have a view to serving their friends or dependants, by a provision for the families of common vagrants and thieves. It was therefore the most pure and genuine test of national benevolence to which this or any country had ever been brought ; and the rising state of the institution, at present known chiefly as a charity, is an honourable testimony to Britain and to human nature ; justifying the confidence in this public virtue that was the encouraging motive to the attempt.

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It was indeed necessary, in the first accounts of the plan, to present it in the most simple point of view, not to claim attention at once to more than a single object; and even this, however highly applauded, was by many judged to be impracticable. It was therefore proposed as a mean for the prevention of crimes, by a charity which should provide for the children who are the natural inheritors of vice. It may now with safety be added, that the plan contemplates an higher object—a reform of manners through all ranks by the influence of its example.

The effect of moral powers is not less certain than that of physical. This is manifest in the common modes of education; and as readily as men may be made learned, they may also, by the use of proper means, be formed good. The passions are susceptible of culture, equally with the understanding. Sentiments and feelings can be excited in the same manner as ideas are produced, by their proper objects and occasions: habit has the same power to fix a series of moral impressions as a course of literature or science; and the heart, to use the metaphor, may be formed and modelled to the purpose of a tutor, with the same ease and certainty



tainty as the head. It was a primary object in the plan of the Society to ascertain this important principle as an experimental truth, to reduce it to practice, establish some leading and fundamental rules, and to render it an example of such notoriety and importance as could not fail of engaging followers. This would be done effectually by the present plan; as a charity supported by a very general contribution, its notoriety would be secured; and when the influence of moral education was experienced on the very lowest and worst description of people; when these should be changed, by this means, so as to produce the best characters; when from the children of vagrants there should be formed a superior class of mechanics and servants<sup>a</sup>; honest, industrious, affectionate, faithful examples to others, and preferred before them, it would be impossible but that every order of society would be eager to wipe away the disgrace of being left behind in the race of virtue by those whom they had been accustomed to hold in contempt. Governors and teachers, who have the care of the minds and morals of the British youth, will feel the indispensable necessity of emulating or

<sup>a</sup> At the period of printing this second edition there is every appearance of this hope being fully realized.

surpassing,

surpassing, in their seminaries, those advantages which will now be afforded to the very lowest and vilest of mankind.

For these to excel all others in honesty, honour, fortitude, integrity, patience, fidelity, chastity, and every manly, feminine, social, and domestic virtue; to be better neighbours, relations, subjects, and citizens, than those who have been educated for higher stations, and have had the advantage of learning given them at great expence, would bring the severest reproach on all masters and governesses to whose remissness so disgraceful a contrast could be charged.

The force of such an example will, therefore, be irresistible; and the reform cannot fail to become general, from the very circumstance of its commencing at the lowest point of disorder, atrociousness, and vice.

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Many of the charities established for supporting or for saving of human life, however highly and justly esteemed, have great defects, which seem to have been but little observed.



It is, perhaps, too hastily received, as a general principle, that the lives so saved or supported are certainly valuable to themselves and to the state: a supposition not always verified by experience. It is surely no object of philanthropy or police to nurture the mischiefs of society, or prolong the miseries of our fellow-creatures. Life is in itself an equivocal thing: it may be valuable or pernicious to others; a pleasure or a burthen to itself. The expence and exertions employed about a life which is productive only of sorrow and misery, is doubtless trouble and expence to procure what had better not be; and is a double drawback upon the sum of happiness; a positive cost to procure a positive ill.

It is not intended to conclude from hence, that there can be a doubt whether life in our power ought to be cherished and preserved or not. But this consequence is drawn; that, while the preservation of life is an object of humanity and police, it is essentially an object of each to adopt every means for attaching to the life so preserved a positive value, that our well intended labours may not be self-defeated, and that we may not, for our benevolent exertions, reap the fruits of misery. Without this object  
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be kept in view, it must be confessed that both charity and police are at best extremely imperfect; and the present institution, contemplating those defects, as at present too generally existing, is calculated to supply a remedy for both.

And as framed and addressed entirely to this end; to attach the highest possible value to human life, that its propagation, support, and preservation, may be truly and certainly desirable, its plan is to begin its operations upon lives, which in their present state are below the zero point, in the scale of estimation; which not only have, already, no positive value, but which on the contrary have a positive *disvalue*; if it may be so expressed, or in the balance of which the evil prevails over the good.

The mind of man is often compared to the earth, as it requires care and culture to render it productive of good fruits. Land is valuable, on the contrary, only as it is productive of fruit or not. If with immense trouble should be gained from the ocean a tract of land, to remain a morass, unproductive of useful vegetation, and exhaling pestilence and disease; who would say that its owners had cause to rejoice  
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in their success? They have, as yet, been only labouring to bring calamities upon themselves; their work is unfinished; they have their land to drain and fence, to manure, and to sow: then only will they reap their reward.

Life, over-run with immorality and vice, is but a morass, which spreads its contagion around it, and in which the seeds of virtue are checked and perish immaturely. Much no doubt of the life which charities preserve among the lower classes, a melancholy proportion, indeed, is of this kind! because the work is imperfectly done; because it is merely so much life gained from the ocean of being; but left uncultivated, a prey to corroding mischiefs, and without the necessary pains to render it productive of good. That finishing task this Society is prepared to undertake.

Nor is immorality confined to the classes of vagrant poor and criminals. Some of the most pernicious vices, drunkenness, debauchery, dishonesty, want of affection, of fidelity, of subordination, grievously pervade the whole body of labourers, working mechanics, and menial servants. Every one in his place can bear testimony to the truth of this remark.

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Who that keeps servants does not find ingratitude, dishonesty, idleness, and infidelity, their too prevalent character, to the imbittering of domestic life.

And the mischief of immorality among servants has a much wider spread and more fatal consequences than many imagine. The poison they instil into the minds of youth, of both sexes, necessarily suffered to be much under their care, is the true source of numerous calamities that rob families of their peace, and of which the cause is often unobserved.

Journeyman in the mechanical trades, and labouring husbandmen even in remote parts of the country, their masters experience to be infected with the same vices. No doubt they spread and are increased both by bad example from each other and from their superiors: but, in all, they have one common source—neglect of moral culture.

This Society begins its reform with evil where it is at the worst. It takes the offspring of the most degenerate class of poor; not merely of the vicious, but of those who draw their existence from their vices alone. These it will not only restore to the com-



mon level of such as are called useful among the labouring poor, but raise them to a degree of superior utility, as far above as they are now below that level. The race of vagrants and thieves will become examples of good morals; servants, mechanics, and labourers, from them, will shame and disgrace the vices of some who are now called honest men; and from having been the very sink of vice, they will become the source of reform.

The plan of moral education adopted by this Society, will, no doubt, by degrees, extend to other and the higher seminaries, where science is taught; experience and the ideas of ingenious men, may suggest many improvements, and adapt it to different conditions of life. But whenever the principle of cultivating virtuous dispositions, by a regular system of reward and encouragement shall become universal; it will be a new empire gained to whatever state shall adopt this happy change; an empire not ravished from former possessors, but created within itself, by a proper employment of its own powers.

Philosophers and statesmen may learn from the unlettered husbandman. He cultivates the earth; they are the husbandmen of the mind;  
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both alike seek wealth and happiness from their arts and their toils.

The farmer, after he has cleared his ground from weeds and stones, drained the marshy places, broken the hard clod with the iron plough, and improved the soil with additions of suitable manure, he puts in the seed of whatever grain he desires to be produced: and lastly, while he watches its growth, and carefully removes noxious and obstructing tares, he prays to the common Parent for the blessings of timely rains and fostering sunshine to reward his labour with a plentiful harvest.

With this conduct of the simple farmer, let us compare that of philosophers and politicians, in their endeavours to cultivate the virtues of social life and civil society.

In order to this, let us suppose that an owner of a parcel of land, which he undertook to farm, were to proceed contrary to these established maxims of husbandry and of reason; that he should neglect to clear the surface from weeds and stones, and to drain the wet parts and improve the soil with admixtures of proper manure; that he should sow no seeds of whole-

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some grain, but merely employ the plough, the hoe, or harrow, on the ground covered with weeds, thistles, and flints; that by this means he tramples down the noxious herbs; bruises, breaks, and sometimes removes a few of the loosened stems; and hopes by and by to see the weeds disappear, and the grain begin to shoot, and he congratulates himself that he has saved the expence of a thorough clearing, draining, and manuring of his land, and above all the cost of seed, which his improvident penuriousness considers as wasted, when buried in the earth.

In the supposed case of so unwise a farmer, we see a picture of almost all the governments upon earth, which in their management of the minds under their direction, confine their endeavours to the suppression of vice by punishments, without even preventing its seed being sown and spread; much more without the smallest efforts positively to implant and encourage the growth of the social virtues.

The human mind every where, as to vicious or virtuous dispositions, is allowed to take its course. Although art has pervaded every less concern in life, assists in learning, in labour,  
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and in luxury, improving almost every form of nature; though the understanding has infinite pains bestowed on its culture; yet the feelings, sentiments, passions, the springs of the mind, and the immediate seat of happiness and misery, these remain without culture, in a state of pure, unrefined, and unassisted nature. In our schools, private or public, are few forms of education for the heart; most is for the head or for the body. The force of habit, and the power of culture, is abundantly experienced by these, and with less pains than is bestowed on erudition, often useless to its owners, the most valuable qualities of private life might be produced. Is it then thought that Latin and Greek literature are more useful in the world than religion and morals? And is it of more consequence to be able to read Homer and Virgil than it is to be good subjects, neighbours, relations, and citizens? It must be confessed the inference is undeniably so, when the former qualifications are purchased with great expence, and the latter almost wholly neglected.

Governments, the province of whom it is to watch over the collective welfare of communities, content themselves with nipping here and there a prominent branch of the tree of



evil dispositions, without ever meddling with the root,

They neither clear the ground, by separating the good fruit from the bad, nor plant the seeds of virtue by due rewards and encouragements allotted to merit; but with the retainers and retinue of justice, with the iron hand of the law, the plough and harrow of legislation, they overrun the ground and tear up the soil, carrying with them only desolation and misery, and still leave the roots of evil to shoot up anew, and the seeds to germinate with fresh vigour in the loosened earth.

Since industry is the source of wealth; it may be asked, what is the source of industry? Does it depend on accident? or has it a certain spring which may by proper measures be cleared and supplied? Tuition and habit are the source of industry, as certainly as industry is of riches: and as securely as industry will produce the goods of life, tuition and habit will produce industry. Now tuition and habit as it respects children, is in the power of governors and teachers: therefore industry is at their command, and consequently wealth. The education of the poor, considered nationally,

ally, is in the power of those who maintain them, of parish officers, and the directors of charities: therefore in their hands is placed one grand source of national wealth. Now inasmuch as habits of industry are not by instruction, example, and reward, duly encouraged among the poor: in none to the degree which is practicable, and in the greater number scarcely at all: it follows that the sources and supplies of national wealth are lamentably neglected, and that a prodigious increase of it may be readily attained.

There can be no doubt of the necessity of punishing criminals among the poor: but when an intelligent mind surveys at once the whole system of a body politic, and sees that the art of government has hitherto neglected the great and fundamental mean in its power of attaining its own end: that it entirely disregards the seeds of destruction, while it sees them planted, growing, and flourishing within it, permitting every vice of every kind to spread and be propagated without controul, and punishing only crimes which are necessary consequences of vice; what can be interpreted of so fatal a blindness to its own welfare! If we see a parent knowingly permitting his children  
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in riot, dissipation, and debauchery; in every excess which can deprave the mind and give it over to ruin, attentive only to punish certain specific acts, which are but a part, and a consequence of the general dispositions that he passively allows: what should we say of such a parent! To say that vindictive justice was the most grateful exercise of his authority, and he allowed of *that*, from which crimes must necessarily proceed, in order to enjoy the satisfaction of inflicting their penalties; would be a censure, perhaps too severe: but one must surely allege, that such a parent was under the influence of some strong and fatal prejudice that shackled the due exercise of his reasoning faculties.

A state, as a collective body, may be considered as a common parent over all its component individuals.

To this parent it is known that there exists a numerous class of wicked and abandoned characters, which herd and associate together, and of which the lives are a continued violation of decency and of the law: some few only, in the routine of judicial process, incurring its penalties.

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By whatever steps, and from whatever causes this class of people were formed, it is but too certain that the adult among them, are, by habit, become irreclaimable.

Their children, nurtured in the midst of infamy, in time, acquire the same incorrigible habits. But, *there is a period of tender youth when these baneful propensities have either not begun to take root, or are not yet ineradicable.* There is a period in which the human form divine is not obscured with hellish darkness.

At this critical opportunity, if lost, never to be redeemed, the common parent should seize and rescue its devoted children. If they be suffered to remain where the contagion is, is it *their fault* that they take the disease? Can *they* be blamed for evil dispositions, who have never been allowed to come to the knowledge of good? And is it their crime or their misfortune, that they are plunged in inevitable ruin from the remissness of the parent in whose power it was to have made them heirs to happiness? The present adult race of infamy might *when young*, have been formed to another character, and the necessity have been prevented  
of



of the punishments and the miseries they suffer! With respect to them, the opportunity is lost, but in their offspring a new one presents itself; *this shall we not embrace*, taught by so many fatal lessons of former neglect? Shall we still suffer a vagrant child to associate with the wicked herd, and become necessarily such himself, for the melancholy redress of punishing his future guilt? Shall we suffer the crime first, then inflict the penalty, and thus incur a double evil, while both are yet in our power to prevent?

Punishment alone tends rather to divert the current of evil than to suppress its increase. It forces into multiplied secret and winding channels, what otherwise would have taken a direct and open course, which would soon have terminated. Driven by the operation of legal force to the arts of self-defence, evil derives strength from the very attacks employed for its destruction.

Justice, by waging war upon men's passions, seems to have rendered their vices more formidable; as it is said that warlike nations have made dangerous enemies of neighbours whom  
a wife

a wise and gentle policy might have attached as invaluable friends.

The crimes to which mere inclination prompts men, are few and simple. The greater number are crimes of concealment, meant to escape detection or avoid the penalty; crimes, therefore, which are unknown to nature, are created by human laws: and still, if penalties were multiplied, would not men's minds, challenged, as it were, to the trial, discover new methods of evasion by new-invented crimes?

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It must be admitted, that in civil society something more is required to fill any sphere with credit and usefulness than a mere negative character; some positive good is necessary. Punishments which at best are intended only to suppress vice, cannot effect that end, cannot form men, even negatively good, much less give rise to real virtues, to which they do not pretend. The heart and passions, when left to their natural course, require pains and culture to direct them to the good of society: these pains and this culture become then more eminently necessary in the

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actual



actual state of the world, where degeneracy has so wide a spread, and youth in every station are exposed to the impressions of evil precepts and example. The seeds of virtue should therefore be planted, and the harvest cherished with indefatigable care to guard against the weeds and tares that threaten to check its growth. The mind should be exercised in the social character; the qualities wanted in the man should be called forth in youth, put to trial, brought under government, directed to their end, and confirmed by habit.

If we wish a youth to dance with grace, do we suffer him to make his first essay in a brilliant assembly? Does the musician join in the concert before he has been practised in the school? Is the soldier's first exercise in arms left to the day of battle?

In these cases previous tuition, exercise, and habit, are thought necessary to the excellence required. Why is it not the same in the qualities on which domestic happiness and civil welfare depend? Why must honesty and integrity be neglected and untried, till the moment it is wanted for use, when its failure may be pregnant with ruin? Why must kindness, forbearance,

ance, and affection, make their maiden efforts in the field of battle, and under the pressure of the most serious trials?

Men do not bow in a gay circle, nor destroy a fellow-creature in war, without having passed years of probation: yet they enter upon the highest concerns, infinitely more important and more difficult; become masters, husbands, fathers, guardians, or statesmen, without having taken a single preliminary lesson to initiate them in their duty?

How many bitter draughts of life might be avoided, were youth, by previous exercise, instructed in the duties, and practised in the trials they are to pass through, as men! Disappointment would not then sour their tempers, nor ignorance defeat their attempts in the various occupations and conflicts of domestic, civil, or public life.

A school-boy fancies his classical exercises and his tutor's rod are all the bitters he can taste: he looks forward to the time of his quitting school as the period of beginning pleasure and independence—a fatal mistake, which every one perceives, but no one is friendly enough



to correct! His Latin, Greek, and philosophy, the purchase of the most precious period of youth, are soon forgotten in the busy world, wherein often they are not of the smallest advantage; he becomes engaged in scenes, of which he is ignorant; difficulties for which he is unprepared; and troubles he believed at an end. He is a stranger among men, having only been acquainted with books. He has yet to learn, by dear-bought experience, every lesson of life: he sees his time, labour, and fortune miserably wasted on what does not avail him, and finds himself the school-boy of the world from the very moment in which he began to rank himself in it as a man.

It would lead too far from the nature of a Report to investigate the grounds of this strange remissness in things that most of all concern our happiness. The same reason makes it improper to engage deeply in metaphysical disquisitions, relating to the means here described for supplying those defects.

In giving an account to the public of considerable deviations from established usages, it becomes necessary to explain the views on which they are grounded. But the nature of  
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our work requires us to depart no further from narration than is unavoidable, and denies the full license of philosophical discussion.

It seems, however, that we ought not to neglect an objection which eminent writers have advanced against a grand pillar of our fabric, *the reward of merit*. They have imagined that reward inculcates a selfish principle, destructive of the good it seeks to purchase.

Whatever be the authorities which support this objection, we think its principle false. We conceive that happiness is the solid basis on which the fair fabric of virtue rests. That if virtue were naturally productive of misery, it must be abhorred; if it had no tendency to men's advantage, it could have nothing to recommend itself to their love: that therefore virtue is to be loved, because it is good. To children and inferiors, parents and governors are the dispensers of the evil and the good which the governor and parent of all has allotted to vice and to virtue. They do not withhold the evil dispensations: they judge it expedient to inflict the penalties of crimes; shall they then keep back all the blessings? Ought they not to cause their dependants to participate in  
their



their due rewards, as well as their just punishments? Shall human governments have only their hells, to the reproach of divine goodness, which has also prepared its heaven to perfect its system of wisdom.

Reward, agreeably to the order of nature, is the consequence of merit, and the proper motive by which virtue ought to be recommended and enforced.

“For great is your reward in Heaven,” is the language of an authority which few will dispute. The good attendant on virtue is that which makes virtue good; and virtue will be loved for its own sake, while it is perceived to be good.

But to separate from virtue the reward which is its natural and proper concomitant, is to destroy its true nature. It is to divest it of the good which makes it lovely, in order to secure its being beloved. Men, who know the true relations of things, may abstract a virtuous act from any present reward, and yet love the virtue; but surely this is not a lesson which children can learn; they must first be taught, by experience, the benefits of virtue, before

they can entertain for it so strong an affection as to love it under affliction and adversity.

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Few will dispute the axiom, that the labour employed in the education of youth should be directed so that the greatest possible advantage from it may accrue to them as men.

From this axiom the following corollaries may be drawn :

Those things should be first taught which are most essentially necessary or most highly useful.

Those things which are most useful to all, should be taught to all; and those things peculiarly to each, which are considered as most applicable to the peculiar destination of each.

It is an axiom no less evident than the foregoing, that the attainments most advantageous to all men are those which enable them most successfully to encounter the troubles of life, and pursue the enjoyments of their station.

Experience



Experience and observation will instruct us in what those troubles and enjoyments principally consist. The labour of our station, disappointments, hardships, injuries, ill-temper, ingratitude, oppression, afflictions—our own passions,—are the troubles we have to encounter.

Competency in our station, love, friendship, confidence, the esteem of our neighbours, and a good conscience, are the enjoyments of life.

Now if an attention to the culture and government of the passions will enable men to encounter those troubles, and pursue those enjoyments with the greatest success, it follows that the labour of education should be directed principally to that object, the due regulation of the passions, as that from which the greatest possible advantage will arise through life to each individual, and to society at large: and we hold this truth as founded in experience; and it is the basis of the School of Morals, *that the characters of men, in respect to moral sentiments, temper, and virtues, public and private, may be impressed by instruction and habit*; and every one knows, that it is upon the  
moral

moral character, and the virtues of their station, that men's esteem or disesteem in the world, and their happiness or misery, principally depend.

There are few, who have paid but a moderate attention to the human mind and character, as it appears in common life, and as it is found in historical records, who will be disposed to controvert this doctrine.

It is indeed the language of an universal experience, and become even proverbial, Tell me the company he keeps, and I will tell you his character. The various peculiarities of certain nations, provinces, classes, societies, sects, employments, and professions; all serve to shew the influence of external circumstances on men's dispositions. We find that courage, cowardice; fidelity, deceit; honesty, thievishness; openness, cunning; anger, patience; kindness; ferocity; are qualities belonging to certain classes of men, arising from their associating together under the same circumstances and influences.

This host of witnesses seems to preclude the selection of any particular examples; and it is

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placed out of any manner of doubt, that he who is inured to dangers will be brave, he who is accustomed to trust will be faithful, and he who is taught to pity will be kind.

A stranger to alarms will be timid in danger; one habituated to witness breach of trust will be dishonest; and one brought up amidst scenes of cruelty will be ferocious; exceptions to this general rule, by being brought as exceptions, serve in fact to establish the rule.

This doctrine appears to be of great importance, and not deviating from our design to establish thus far: its more particular adaption to the several orders of society, we must leave to others, confining ourselves to our immediate province, which is the humble office of forming vagrant children into labouring men.

The culture of Virtuous Dispositions requires two things; 1st, Circumstances which admit of such dispositions being called forth and exercised. 2d, A perception of the benefit arising from them to their possessor.

A man

A man brought up in a forest among a gang of thieves, and subsisting upon illegal plunder, can by such a life acquire no dispositions to respect the laws of his country. A shepherd's boy cannot, by attending his flock, become a warrior, and disposed to hazard his life for honour or his country. A person who has never been trusted, cannot have exercised fidelity; nor can one have felt gratitude who has never experienced an obligation. But, 2d, The occasion is not sufficient to the cultivation of any virtue, without its advantage be also apparent. Although men are in circumstances to respect the laws; or to be courageous, or to be faithful, or grateful for obligations; yet if their own advantage seems to them to run counter to these virtues, the virtues will rather be repressed, than encouraged or cultivated. Every one sees his advantage in the esteem and good-will of the world; and to inculcate forcibly the certainty that this advantage will attend upon the practice of virtue, will, joined to the occasions or opportunities of its exercise, successfully cultivate and promote its growth.

Rewards given to children are to be considered principally as tokens of this esteem of



the world. The infant mind requires such sensible evidences, as the mediums of impressing the more refined sentiment. The sugar plum may be grateful to the palate; but it is doubly so when given with a smiling face, as a testimony of approbation. This latter impression will remain when the flavour of the sweetmeat is gone. Badges, or distinctions in dress, calculated to please the eye, are, in common, to be preferred before money, or any thing which is soon consumed, because their effect is more lasting. The rewards which hitherto have been bestowed upon the children of the Reform have been such, that they could be valuable as tokens of esteem only. They are tickets, as testimonies of good behaviour. They consider these as treasure; they have been known to prefer them before money, and they always carefully reckon up and compare the number each possesses.

The first part of the School of Morals at present in practice is a Day-book, kept in every house by the several masters and mistresses, as a record of faults and virtues, in their daily manners, occupations, and intercourse with each other. This record gives to their actions a sort of perpetuity, the idea of which operates with wonderful force as an incentive

centive to a laudable and a preventative of an improper conduct. Those who would depise a flogging, are kept in awe by the Black Book, (as the calendar of faults is named); and this simple mean has already produced an astonishing effect in the manners of these children, and almost removed every trace of their former evil propensities.

From these several day-books the materials are collected into one common book, in the form of a ledger, in which an account is opened with every ward; he being made debtor to his faults, and creditor by his praise-worthy actions.

Every Sunday evening, between the hours of six and eight, the School of Morals is opened: in this school an officer, called the Regulator, presides. He explains to the children the nature of faults and virtues, as they tend to their happiness or misery, in a simple manner, and with familiar exemplifications, suited to their capacities. He then distributes rewards and punishments.

These consist chiefly in tokens of honour or disgrace. Those against whom no faults wor-



thy of notice are alleged for the preceding week, have a ticket expressive, generally, of good behaviour. These tickets are preserved for each proprietor. Those who are found guilty of slight faults only, are punished merely with the deprivation of one or more tickets. Faults of a more serious kind, or frequent repetitions of slighter faults, are noticed by badges of disgrace, which are to be worn till a certain term of good behaviour shall purchase their removal. Chastisement is as rarely bestowed as possible, and is performed with solemnity in public. Every transaction, either of reward or punishment, of these weekly schools, is registered.

As the plan of this school, together with that of the entire establishment, comprehends a distant period and a great extent; it may not be improper now to carry it forward a little, in advance, as it is intended for future practice. To give effect to this Register of weekly prizes and penalties, an annual day of account and retribution is proposed to be held: on this day, those who have been for the preceding year distinguished by their most uniform good conduct, or their most eminent merit, are to be rewarded by some badge of honour, to be worn  
as

as a constant incitement to others to attain a similar recompence. On this day also, penalties of a more permanent and serious nature are to be adjudged to faults and crimes which have accumulated on the Weekly Register, or are transferred to this more solemn day of appeal.

Thus far the outline; much remains to be said, and, probably, much to be learned against future Reports.

Hitherto the system of reward alone is considered.

In order to produce the occasions of virtue, the first and fundamental thing is to impress clear ideas of what emotions and feelings are virtuous, and particularly what are the virtues intended for them to learn, and what the contrary vices to shun.

To this end, there is placed in the school-room a catalogue of what they are to practise, and what to avoid; in the following manner:

Industry,  
Speaking truth,

Idleness,  
Lying,

Honesty,



|                  |                   |
|------------------|-------------------|
| Honesty,         | Dishonesty,       |
| Piety,           | Impiety,          |
| Obedience,       | Disobedience,     |
| Good temper,     | Ill temper,       |
| Kindness,        | Cruelty,          |
| Decent language, | Immoral language, |
| Gratitude,       | Ingratitude,      |
| Contentment.     | Discontent.       |

These are considered as the qualities most adapted to the comprehension and use of the multitude, and most essentially necessary in life. There are other more refined virtues and qualities of different casts, suited to particular situations and to higher ranks; but even of them these must inevitably form the basis.

The first row, or the Virtues, are painted in a gold letter on a white ground; the other in red upon black. Such trivial distinctions are not unworthy of attention. A short explanation of these virtues, suited to their tender capacities, is given to each ward; and they are catechised upon this book—not in the way of getting by rote set answers to certain questions, but by answering questions in their own manner, to ascertain how far they understand what they have read.

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The occasions, exercises, and trials of virtues, are various, according to the nature of the virtue.

Perhaps we may make a general division of them into two classes; the one, virtues of self-denial or labour; such as bravery, fortitude, patience, industry;—others, of sentiment, that require no exertion, there being no contrary impulse to oppose them; such as pity, benevolence, kindness.

In the former, every trial is a temptation, because ease or pleasure constantly war against the virtue which consists in the habit of subduing those repugnant propensities. Every occasion of virtue is also an opportunity for vice. The same test discovers the coward and the brave, the hypocrite and the faithful, the villain and the honest man.

The exercise of the virtues then consists in the state of contest against incitements to their contrary qualities; these incitements being so adapted in their degree to the strength of the mind, that they may not prevail over it. For as the force of either virtue or vice consists in habit, every prevalence of a temptation de-

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bilitates



bilitates the mind, and gives force to the next attack: on the contrary, every triumph of virtue renews its strength.

The skill of these exercises will, therefore, consist much in ordering them so that the conflict may always end in favour of virtue. If any ask, why should virtue be exposed to the danger of defeat in conflicts that are premature and unnecessary; will not trials enough come of themselves? It is answered, that without conflicts there can be no virtue; and the certainty that dangerous trials will come in the very ground of the preparation against them by these disciplines. For the same reason soldiers are trained in mock-engagements, that they may conquer their enemies in the day of serious action.

Those virtues of the sentiment, that consist merely in a due proportion of the benevolent and gentle passions, require to be exercised by the presence of suitable objects; at the same time to be kept within proper limits, since, carried beyond its just point, virtue itself becomes a vice.

This second department of the School of Morals consists, therefore, in placing the wards under circumstances which will give occasion  
to

to the exercise of the several virtues designed in particular to be cultivated.

An account of the methods by which this purpose is to be attempted, is reserved for future Reports. These details being designed to exhibit the progressive stages of advancement in every department of the work we are carrying on, must necessarily present an unfinished picture of parts not yet arranged and connected into an whole.

The School of Morals was barely hinted at in the First Report: in this it is described as fully as present circumstances and the limits allotted to the Report will permit.

Much important light is to be expected from future experience; and of that we shall always anxiously avail ourselves: but at the best we anticipate some instances of failure in the new attempt of our School of Morals. These will not militate against the truth of its principles, nor lessen the value of its more general successes. It is probable also that, amidst the variety of men's opinions, some may be found adverse to a plan which may not agree with their habits of thinking, or their favourite theories; and by such, every example of failure may, probably, be eagerly caught at, magnified, and applied to the support of their objections.



We cannot hope at once to reconcile sentiments mutually at variance, or widely different.

But the superstructure we are raising on the broad basis of nature and experience, will have nothing to fear from adverse opinions, which, however, time will at length conciliate.

We shall for the present add only two remarks :

*First*, That our attempt is not absolutely new : it is only a new application of principles that are old as the world, and certain as its daily course. Even the brute creation has long been known as subjects of the plastic power of education. The savage race are tamed, and taught to be kind. Fidelity, honesty, affection, patience, and gratitude, have been, in an eminent degree, produced in various animals. Is not man, then, worth the labour of a similar trial ?

*Second*, That the peculiarity of the task we have undertaken renders something of the nature of our School of Morals a necessary branch of our plan, even if it were less applicable to human nature in general, and to every class of society.

Our pupils are not untutored, and in the ordinary state of youth who are to receive their first lessons at school ; they have been already

ready in a school of vice; they have contracted habits, and imbibed principles inimical to the well-being of society.

If they were merely taught reading, writing, and an handicraft trade, their vices would nevertheless grow up with them, and they would be only so much the more dangerous to society, in proportion as they had acquired higher talents and greater skill. They have therefore lessons to unlearn, and dispositions to be rooted out. This can be done only by substituting positive virtues, in the place of vices rejected, by such a strong, vigorous, and systematic education in morals as we propose to bestow: without this the Society would be instrumental in strengthening the sinews and extending the mischiefs of vice. It had better leave the vagrant poor and their enormities in their present state than awaken them to higher degrees of activity and new powers.

Virtue and industry, like learning, are articles that can be manufactured, and the stock increased at pleasure.

Men may be made industrious, well disposed, and mutually useful to each other, instead of lazy, mischievous, and injurious. It is surely then a more eligible plan to reform mankind, by giving them good dispositions, than to  
attempt



attempt it by picking out of the great body of bad and degenerate characters a few to shut up together in a prison, or to send to another country, or to take away their lives. By such examples as these, the rest may be put upon their guard, but they cannot be reformed.

The sight of a gaol, or of a malefactor on the tree, will not make industrious a man who is inured to idleness, or give sentiments of honour to one sunk in debauchery and practised in dishonesty: the thefts committed under the gallows, at times of public execution, are striking proofs of this truth: it will not give a character and the means of an honest living to him who is stampt with disgrace; nor will it appease the calls of hunger, nor remove the incitements of associates prompting him to supply his necessities by the only means he has in his power. It is plain then that a code of penal laws is by no means a power adapted to correct the depravity that pervades a vast body of poor.

It is certain that corruption must inevitably be propagated from race to race, so long as the children of such people are brought up in the society and example of their parents.

No other means can produce a reform but the separation of the young, who are innocent,  
from

from the old, who would contaminate them. By this separation they are rescued from the dominion of actual vice. The next step is to impress a contrary character on their minds, virtuous dispositions, and industrious habits; lastly, to find them the means of an honest employment and livelihood.

Fear of disgrace and punishment seems adapted only to the state of men who have a sense of shame, a character to lose, and who are not driven by necessity to subsist by illegal practices. In such men, temptations to dishonesty and other crimes may be repelled by fear of shame and punishment. But men without character, and lost to shame, can be influenced only by bodily suffering; and it is certain that the dread of pain can hardly operate as the slightest obstacle against the strong and resistless impulses which hurry them on in their wicked career.

The force of habit; the force of the influence which men's associates have over their minds, encouraging and familiarizing vice, ridiculing the timid, urging and dragging to crimes; the force of necessity—each of these, separately, is far more potent than fear of distant and uncertain punishment; fear, which they glory in seeming to despise. How is it then possible but  
 3 that



that all of them united should prove an irresistible impulse on the minds of untutored men; men in whom virtue has not a single ally, prop, or defence; and who are left unprotected and exposed to the whole violence of the assault of these corrupt incitements.

Men thus circumstanced are plunged in a torrent which carries them on rapidly, but to themselves imperceptibly, towards a precipice that threatens to terminate their career. No warning they may have of their danger can enable them to resist the increasing violence of the stream; and therefore, regardless of the future, their only care is to provide for the present moment, and pass along in their course as merrily as they can.

That this is the true condition of a prodigious body of the poor; that their crimes, their vices, their miseries, their punishments, their depredations and mischiefs, the whole train of calamities attendant on their ill-fated birth, are necessary consequences of a state of society not in their own power to change, are truths too obvious to admit of doubt, and too serious to be longer passed over in neglect.

Mankind, the public, individuals, are called upon by interests the most dear, and duties the most sacred, to awaken to the consideration of  
these

these evils, and to adopt their remedy, which is neither doubtful, difficult, nor remote.

The interest and the honour of community are concerned alike; its interest not to suffer injuries it can so easily remedy—its honour, its truth, its justice, its duty to the Father of mercies and of men, not to see numberless innocent children, who now lift their imploring hands to it for rescue, left to a ruin, which in their present state is inevitable.

If, ten years to come, a malefactor at the gallows should be heard to say, “ When I was  
 “ young, necessitous, unprotected, and compelled by my parents, by friends, by blows,  
 “ and by hunger, to steal for my daily bread,  
 “ I abhorred my condition, and dreaded  
 “ the fate which now has arrested me; at  
 “ that time I begged of you the bread of industry—I entreated the means of employment—I sought your protection from my  
 “ miserable parents and friends—I had the  
 “ mortification to be left, while my companion  
 “ was received into the Society of Reform.  
 “ Some had given liberally, but their example was not followed by sufficient numbers  
 “ for me to partake the benefit. In this  
 “ case parsimony was profusion, was waste.  
 “ I stole ten times the sum which would  
 S “ have



“ have kept me honest. I should have re-  
 “ paid your political gift with interest; with  
 “ my labour, my example, my obedience to  
 “ the state, by leaving, perhaps, successors to  
 “ my humble virtues. What I have stolen,  
 “ what my condition left me no other alter-  
 “ native but to steal, is wasted on a life that  
 “ has been supported by injuries, and now is  
 “ passing away useless to my country; nor  
 “ have I the satisfaction to reflect that my  
 “ example will prove the smallest benefit  
 “ that may make atonement for my crimes.  
 “ You might have prevented my guilt when  
 “ I implored your pity; you refused. Your  
 “ justice would now be as inexorable as your  
 “ kindness was then deaf to my prayers.—My  
 “ punishment may be necessary: but was it  
 “ necessary ten years since that my country  
 “ should have abandoned me to its known  
 “ enemies, who were bringing me up syste-  
 “ matically first to despise the power of the law,  
 “ next to offend against its decrees, and lastly  
 “ to suffer its penalties? But I mean not to  
 “ end my life in reproaches on the world.  
 “ — I forgive, as I hope forgiveness from  
 “ it and from the God of mercies.—I have a  
 “ younger brother who now seeks your protec-  
 “ tion, as I once did.—My last prayer is, that  
 “ ten

“ ten years to come he may not, standing as  
 “ I do at present on the verge of eternity, have  
 “ to renew those feelings which, from my ap-  
 “ peal to your hearts, you must now experi-  
 “ ence.”——Such solemn truths, at so awful  
 a period, would probably sink deep into the  
 minds of those who should feel the force of  
 their application.

This supposed address is by no means an  
 exaggeration; as far as it concerns the present  
 time, it is founded in facts; and as it respects  
 the future, in the highest probability; numer-  
 ous requests have been made on account of  
 youths who could not be admitted, and whose  
 circumstances render it not at all improbable  
 that some of them may end their lives at the fa-  
 tal tree—when, imagination will supply the  
 rest.

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The following is a general account of the  
 proceedings and progress of the institution at  
 large, in continuation from the First Report.  
 See page 67.

The objects of this plan are two; *First*,  
 to cause these children eventually to provide  
 for themselves whatever they use or enjoy,  
 that they may be independent on foreign sup-  
 plies,



plies, and learn to trust to their own labour and care.

*Second,* That by their labour, employed in improving the original stock, furnished by subscriptions, a permanent property may be created, sufficient always to afford the means of employment to those who are destitute. This property is to consist of lands, tenements, utensils, and materials of labour; of the produce of the earth, and the necessaries of life. The establishment is to become an asylum for fugitive industry, and for unprotected youth. After a certain period, when the public bounty shall have given it some considerable extent and solidity, it is to be altogether supported from its own labour; labour being the ultimate source of wealth. Its burthen therefore will be but temporary, its benefits perpetual. After having been reared to a necessary degree of vigour by the fostering hand of political charity, its grateful influence will repay the bounty which gave it support: its period of maturity will become a new ornament and strength to the nation whose beneficence shall have supplied its stages of infancy and adolescence with the necessary recruits of vigour and life. It will become, so long as Britain shall flourish in

arts and in arms, a perpetual preventative of idleness, misery, and crimes; and instead of being a drain upon her wealth, it will become an additional prop to her state, and prolong the term of her greatness among the neighbouring nations. All the steps now taken, have this desirable end in view, a perpetual self-supported asylum and seminary of industry, sustained by the labour it exerts, and producing the comforts it enjoys.

A Carpenter was placed to occupy the fourth house which was hired. There are now six Shoe-makers, six Taylors, six Carpenters; and, for the time and their ages, the progress made in these several callings is by no means contemptible. The other boys knit stockings, or weave garters.

The girls are employed in needle-work, and knitting; they are in general younger than the boys, and have consequently made less advances in industry.

A place has been hired adjoining to the house, for a Carpenter's shop; a small spot of garden-ground has been also taken, and the boys assist the Gardener at their leisure hours.

To keep these different manufacturers and the apprentices in employ, as well as to give  
 oppor-



opportunity for instructing them properly, orders are proposed to be received and executed for the benefit of the fund.

It may be supposed that much cannot hitherto have been done in a business so newly attempted; but considerable aids may, in time, be reasonably expected from this source.

Two donations of £100 each, under the signatures A. B. and G. W. received while this Report was in the press, together with the increase of annual subscriptions, have been sufficient for engaging a fifth house. This is at a small distance from the others, and will make a convenient distinct residence for the girls. The number of children is also augmented to sixty. By this constant and rapid increase, the establishment already begins to give the semblance of a little village, which, in order, industry, and good morals, is a pattern to the poor; and which has been formed from the Augean stable of filth, disease, and iniquity, which disgraces the metropolis.

Such brilliant and decided marks of success, are matter of gratulation to the world as well as to the immediate patrons of the Institution; more especially when it is considered that only a twelvemonth ago, the attempt was ridiculed by numbers, and its failure predicted

predicted by almost all, even of those who assisted in its commencement. That unshaken confidence in the public support of a cause which attaches itself to men's hearts by so many and such powerful ties, a confidence that has been so well justified hitherto; will continue to form the basis of future proceedings.

It is an affecting circumstance to see youth of both sexes resident in the abodes of infamy, who have heard of an institution designed for the rescue and protection of such as them, soliciting for themselves that assistance which their companions have received, but from which the greater number must, by the present limits of the fund, be shut out.

Eight young girls, from the worst part of St. Giles's, having dressed themselves as decently as they could, lately came in a body to a gentleman in Charlotte-Street, who belongs to the Society. They waited patiently before his door till he was compelled to inquire their business. They came to petition for admittance into the School, as they termed it—and were extremely urgent in their request. It was distressing to be obliged to refuse them, but assuming an appearance of sternness, he threatened to send them to Botany-Bay. They came, they said, from a worse place—from Dyot-Street.

Similar



Similar requests have been very numerous, and painful is the necessity of refusing them. It is hoped this necessity will constantly grow less and less. The number of such children would afford a hopeless prospect indeed, were their reception and maintenance to be constantly and altogether a public burden. But the preceding statement of such considerable aids from themselves, as a proper employment of their labour and talents will certainly afford, brightens in a manner the view, and seems to afford a hope that the difficulties, great as they are, in our way, are yet not insurmountable.

The accounts will be closed up to the end of the year, and continue to be laid before the Public annually. Every Subscriber who wishes, at any time, to be informed of the state of the Society's finances, may see the Books at the Treasurer's house.

ROBERT YOUNG,

*Director and Treasurer.*

LONDON,  
Nov. 30, 1789.

END of the SECOND REPORT.

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